he regards it as something quite separate from him, as not-self because it is other than his individual nature-formation and his ego. So too when he confronts his superconscient Self, he thinks of it first as something quite other than he, an external, even extracosmic God; when he confronts and becomes aware of his subliminal self, it seems to him at first another greater person or another consciousness than his own which can support and guide him. Of the world he regards only one little foam-bubble, his life and body, as himself. But when we get into our subliminal consciousness, we find it extending itself to be commensurate with its world; when we get into our superconscient Self, we find that the world is only its manifestation and that all in it is the One, all in it-is our self. We see that there is one indivisible Matter of which our body is a knot, one indivisible Life of which our life is an eddy, one indivisible Mind of which our mind is a receiving and recording, forming or translating and transmitting station, one indivisible Spirit of which our soul and individual being are a portion or a manifestation. It is the ego-sense which clinches the division and in which the ignorance

we superficially are finds its power to maintain the strong
though always permeable walls it has created to be
its own prison. Ego is the most formidable of the
knots which keep us tied to the Ignorance.

As we are ignorant of our existence in Time
except the small hour which we remember, so we
are ignorant of ourselves in Space except the small